

N^o. 4.

THE ANTI-MASONIC REVIEW, AND MAGAZINE.

REVIEW OF DALCHO'S ORATIONS.

- “ *An Oration delivered in the Sublime Grand Lodge of South Carolina, in Charleston, 21st March, A. L. 5807, A. D. 1803, before the members of that Lodge, the symbolic Grand Lodge of Free and Accepted Masons, and a considerable number of visiting brethren, and published at their request: to which is added an appendix containing an historical inquiry into the origin of the difference of Ancient and Modern Masons, usually so called, &c. &c.*: By brother Frederick Dalcho, Inspector General, and Grand Master of the Sublime Grand Lodge of South Carolina.

“ *Magna est veritas et prevalebit.*”

“ *Charleston; Printed by T. B. Bowen.*”

- “ *An Oration delivered in the Sublime Grand Lodge in Charleston, South Carolina, on the 23d September, 5801, before the Members of that Lodge, the Symbolic Grand Lodge of ancient York Masons, and the Officers of the several Lodges of that city; and published at their request: By brother Frederick Dalcho, member of the Supreme Council of the 33d degree, and Grand Orator of the Sublime Lodge of Perfection.*

“ *Causa latet, vis est notissima.*”—*Ovid's M.*

“ *Charleston, South Carolina; Printed by T. B. Bowen.*”

These are bound together, and make, with the grand “Circular of the Sublime Sovereigns of Free Masonry,” &c. in the Appendix, a volume of 161 pages. Each Oration is introduced with the

request of the several Grand Lodges under the hand of their respective Grand Secretaries, of a copy for publication.

This remarkable production of Dr. Dalcho's, is sustained not only by the fourfold request of the Grand Lodges before whom the orations were delivered, but still more by the high masonic character of Dr. Dalcho, who has since been employed to compile a book of constitutions for the Grand Lodge of South Carolina, which is entitled "Ahiman Rezon," and is required to be observed in the lodges of South Carolina, published 1807.

In this last work, the author subscribes, "Frederick Dalcho, M. D. member of the Medical Society of South Carolina, Honorary member of the Medical and Chemical Societies of Philadelphia, and of the Academy of Arts and Sciences, and Belles-lettres at Marseilles." From such a gentleman, who, to his other titles, now adds that of Reverend, as a pastor in the Protestant Episcopal Church of South Carolina, and author of "A History of the Episcopal Church, North America," we may look for a work of interest upon the subject of Freemasonry. It is impossible to do his orations justice without copying them entire; but a part will be sufficient to show the extraordinary character of brother Dalcho's Freemasonry; and to place in its true light the vanity of the Sublime and Perfect gentlemen, who condemn ancient St. John's masonry, and exalt themselves thirty steps above our ancient Grand Master Hiram Abiff. We begin with an extract from the author's advertisement, p. 7.

"When the following sheets were written, it was not supposed they would be given to the press—as they contained passages which none but the initiated should ever know." Blanks are made to occupy the places of these mysterious passages, and "in the appendix, note D, these passages are given in hieroglyphics, for the use of the Sublime masons. This is not done in all the copies, as they would be of no use to any below the 18th degree." On turning to note D, I find a large blank! which is, perhaps, the most suitable hieroglyphic that can be imagined for all the self-exalted above Perfection in Freemasonry. They may dwell on it with raptures, and ever increasing delight. But let me not detain the reader from the body of the work.

Immemorial Customs of Sublime Grand Lodges.

" Now crack thy lungs, and split thy brazen pipe :
 Blow, villain, till thy sphered bias cheek
 Outswell the colic of puffed Aquilon :
 Come, stretch thy chest, and let thy eyes spout blood :
 Thou blowest for Hector."—*Shakspeare.*

" AN ORATION, &c.

" When the sun enters into the signs of Aries and Libra, the days and nights are equally divided throughout the two hemispheres. Upon this circumstance is founded the immemorial custom, in the Sublime Grand Lodges, of delivering Orations on the principles of the mystic union, and the days of the equinoxes."

Our author should understand, that to establish a custom as immemorial, it is necessary to prove that it has existed time out of mind ; and this it is extremely difficult to do of any custom depending on a society, which is not itself above seventy years old.

A Sublime Grand Lodge ! who has heard of such a thing, until Dr. Dalcho comes forth to tell the world of it, and of its *mystic union*, and of its *immemorial custom of providing Orations at the Equinoxes* ?

Now there was never a Grand Lodge of any sort of masons, even of the usually esteemed ancient lodges, until that organized in London* 1717, by the four ancient lodges of that city ; and at that time masonry had but one sublime degree which was that of a master mason. This Grand Lodge of England, between 1717 and 1735, gave charters to various towns, principalities, and kingdoms on the continent of Europe, as well as in the other quarters of the globe, from which the universality of masonry is plainly derived ; and without the slightest dependence upon immemorial custom, it is matter of history, that every sublime degree above that of master mason, has been superadded to the first three degrees by certain would-be Solomons of the 18th century. For the particular origin of the higher degrees of masonry, the reader may consult the second volume of the Abbe Barruel's interesting memoirs of Jacobinism, and Robison's proofs of a conspiracy, works

* Our author, p. 83, is mistaken. He makes the distinction between the Grand Lodge of England and Grand Lodge of all England rise in 1604—100 years before they, either of them, came into existence.

which are corroborated in this particular by the well known fact, that in Great Britain, the birth-place of masonry, neither at this nor at any former time, have any of the contending Grand Lodges owned or acknowledged, or had a part in, the inventions of their continental neighbors, in Freemasonry ; but have opposed them.

The simple degrees of apprentice and fellow craft, and the sublime degree of a master mason, did not satisfy the French brotherhood ; but they went on inventing with such rapidity, that, from the pattern of masonry furnished them from Great Britain, they cut out forty new degrees, in as many years ; and these were all sublime degrees no doubt, which derived no small share of their grandeur from the names of the priests, kings, and saints, from two to five thousand years anterior, who were abused with the reputation of having discovered and taught these newly invented mysteries. The Grand Lodges of England and Scotland, seeing this school of new degrees with grand titles, and scarlet robes, set their faces against them, and have publicly, the former at the union in 1813, and the latter in its constitution as published in Lawrie's history of Freemasonry, declared, that all ancient masonry, (i. e. masonry above 100 years old,) is contained within the three degrees.

Preston, Smith, and Lawrie, have, with great labor and large opportunities, given a professed history of Freemasonry ; and they neither of them say a word about the existence of such a thing as a Sublime Grand Lodge, and of necessity are silent respecting the immemorial customs of that body.

The unbounded advantages of Freemasonry.

"It is highly flattering to our order" says Dr. Dalcho, "to see the avidity with which the youth of our country seek for initiation into our mysteries." p. 3.

*Omne ignotum pro magnifico,** is yet a maxim, as it was of the dark ages ; and our author inclines to make the most of it. Seeking to impress the glory and greatness of Masonry upon his readers, he rashly exclaims, p. 5. "no societies that ever did, or ever will exist, can be of such unbounded advantage to the community, as those of Freemasonry." How far this extravagance in other

* Every thing unknown is a wonder.

Grand Orators of masonry has influenced the youth of our country to seek for initiation into its mysteries, it may be difficult to determine; but all the blessings derived from friendship, from benevolence, and from religion,* are boldly usurped by many masonic writers, as the legitimate offspring of this midnight association of males.

The singular, diversified, and contradictory assertions of indiscreet followers, are enough to shake the foundations of any society, which has sound principles for its support; and this claim of Dr. Dalcho', viz: that "no societies ever did, or ever will exist of such unbounded advantage to the community as those of Freemasons," is foolish and extravagant.

Origin of Free-Masonry.

"A bow too much bent is broken."

"It has been generally reported, and as generally believed, that our society was instituted for architectural purposes, by handicrafts men. What gave rise to this idea, I am at a loss to determine." p. 10.

What a confession is that! Our Great Inspector General and Sublime Grand Master at a loss to determine whence came the belief that masonry was instituted by bricklayers! Amazing! Even as the puny mouse gnawed assunder the toils which held the king of the forest a prisoner, and gave the lion his liberty, so shall this right hand lead the sublime Grand Master out of his acknowledged perplexity.† Whence came the petticoat ornament which masons universally wear, of whatsoever grade or country, whenever they appear as a fraternity? Besides maidens and mechanics, I know of none that wear aprons. It would be absurd to derive the origin of the Society from any but aproned gentry, and among them the brick and mortar masons must have the preference. Whence came the emblems of masonry; the trowel, the cement of brotherly love, the plumb, the level, the square,

* (The inquirer may consult Dalcho's *Abiman Rezon* pp. 1 to 10. *Mas. Minstrel*, pp. 335 to 360. *Calcott's Disquisitions*, pp. 15 to 43. *Hutchinson's Spirit of Masonry*, pp. 119 to 151. *Hardie's Monitor*, p. 79 and the *Elder Abiman Rezon*, published by Dermott p. 11.—*Preston*, Book 1 and 2. *Freemason's Library*, p. 123—126.

† Hutchinson, in his *Spirit of Masonry*, pp. 151 to 170, labors to prove that the common belief of the origin of the craft is erroneous: and some besides our author are bold enough to follow him. Vide *Greenleaf's Brief Inquiry*, p. 44. Also *Calcott's Disquisition*, p. 76.

the rough ashler, the perfect ashler, and the tracing board? Whence came the common gavel or setting mall, the 24 inch gauge, the compasses, the *pillars* of Wisdom, Strength and Beauty, the Mosaic pavement, &c.? Whence—but not too fast; *a bow too much bent is broken*; and when I read the Sublime Grand Master's labored attempt with Hutchinson, to shew that masons and the world have all been mistaken in supposing the Fraternity originated among laboring masons, I confess the bow appears to be strained too much, and ready to break.

"*Desperandum de nemine*:" Despair of no man. Our author, p. 11. says: "that our primordial parent* was a Freemason, because he sewed two or three fig leaves together, is too insignificant a supposition to require a serious refutation. No, my respectable brethren, we degrade ourselves and our illustrious society—(*hear him, hear him,*) by advocating such untenable doctrines; and those voluminous plodders, of masonic history, who make masons of every man of note, from Adam to Nimrod, and from Nimrod to Solomon, down to the present day, certainly deserve much credit for their industry, but none for their talents."

Our Grand Master Solomon himself could not have said this better, except with adding his own proverb: "a false witness shall not be unpunished; and he that speaketh lies shall not escape."

"Indeed," he continues, "we have incontestible proofs that many of the number whom they enumerate, were perfectly ignorant of the mystic union. These proofs are contained within the archives of the sublime Institutions. These archives are not founded on the speculative opinions of ingenious or prejudiced individuals, nor on the doubtful evidence of oral tradition. They are words of very ancient date, and contain besides the evidence of the origin of masonry, many of the great and important principles of science." p. 11.

Such is the character of the contents of these archives, that our author, p. 13, declares; "Yes, my Respectable Brethren, I speak from the evidence of my own judgment. I shall ever hold in grateful remembrance the suffrages of my brethren, which opened to me the rich treasures of the *most sacred place in the earth, and gave to me the knowledge*, as they before had given the *name* of a mason."

* Our Sublime Master's name for Adam.

We should infer from this, that Freemasonry is not known in the common Lodges of our land: *they* give the name only, while the thing itself lies in the higher degrees. The Dr. accordingly surnames masonry within the Lodges *an aerial form* which eluded his grasp;—"an *ignis fatuus* which blazed but to vanish—a vision which gave music to the ear, but nothing to the heart." p. 13.

This is very severe on the 500 Lodges* of New-York. Genius of Masonry! whence came the confidence of the Sublime Grand Master, thus to revile the Ancient Fraternity of St. John? To call his labors in it, the pursuit of "an *ignis fatuus*," a *vision* which delighted the EAR without affecting the heart?

Whence came this confidence, but from those archives which are *records of very ancient date, and contain evidence of the origin of masonry, &c.*? Our Sublime Grand Master is not to blame in this thing: but the *archives*, the very ancient records, alone must answer it. These pretended mementoes of antiquity have deceived our Grand Master, and emboldened him to wrong the Lodges. I say *pretended*, for no doubt they were false. All masonic history unites to testify, that the origin of masonry is obscured by the loss of the valuable manuscripts which some too scrupulous brethren burned in 1720, lest they should become known to the Profane, through the history and Book of Constitutions which Anderson and Desiquiers were then compiling,† Preston, p. 171, history of the Grand Mastership of George Paine, Esq. See also Tannehill's Manual of Freemasonry, p. 29. This last is an excellent work of its kind, dedicated to the Most Worshipful Andrew Jackson, Grand Master of masons in Tennessee.

There are no ancient manuscripts in the Lodges of ancient St. John's masonry. They keep none. Our Grand Master says himself, p. 11, "the *blue degrees*‡ have no written records." Some proof has also been exhibited, and more will be, to show that the sublime degrees to which these records seem to belong, have all sprung up within the last century. Then they *cannot* have *very*

* Gov. Clinton's farewell address to the Grand Lodge of New-York, 1825, gives the number of lodges in New York, at 500, and the chapters 100. The authority is unquestionable.

† See Hardies Monitor, p. 27.

‡ The muschetoës bite him for thus irreverently naming the masonry of the ancient St. Johns.

ancient records, especially to discover the origin of the society whence their society sprung.

Ancient records of Freemasonry are an impossible thing.

This is so plain as to require not another word, only for the sake of our Sublime Grand Master's own judgment, which he pledges in evidence of the enrapturing archives. What one has seen with his own eyes, it is hard to make one doubt; and what the Grand Master has seen in the Sublime degrees he surely knows best: and if he says "archives, *very ancient records, shewing the origin of masonry,*" we must believe him.

Here then is a notable dilemma from the horns of which Pythagoras himself would find it difficult to escape. On the one hand, Freemasonry by the universal testimony of her historians, lost her manuscripts in 1720, and for a rule commits nothing to records:—on the other hand, the Sublime Grand Master of South Carolina, who has been, as we shall see in the sequel, several degrees above Perfection, declares in 1807, that he has *seen* them: the honey which Jonathan brought with the tip of his staff to his lips not more enlightening his eyes, than these archives did the understanding of our bewildered Grand Master.

Now who that has read the true history of the great Don Quixotte, can hesitate to believe that our Grand Master also has his spiritual adversaries; enchanters who mock his judgment with very ancient records to appearance which are in fact quite modern? One well established case of such enchantment would go far to relieve the mind of the reader in this dilemma; and therefore, I search it out.

In the second part of the history of Don Quixotte de la Mancha, chap. 14, the rencontre of that redoubtable champion of chivalry with the knight of the Mirrors, is fully detailed. The glorious strife began for the superior beauty of their angelic mistresses. While the knights took ground for the charge, Sancho Panza, Esq. wisely climbed a neighboring cork tree, that he might be out of harm's way. The knights, without the sound of trumpet, turned their steeds for the charge, and came full tilt to the contest, when "Don Quixotte," in the language of his immortal historian Don Miguel de Cervantes, "encountered him of the mirrors with such vigor, as to bring him, very much against his will, to the ground, over the

crupper of his horse, with such a fall, that he lay without sense or motion, to all appearance bereft of life.

“Sancho no sooner saw him unhorsed, than sliding down from the cork tree, he ran to his master, who, having alighted from Rozinante, stood over the Knight of the Mirrors, untying his helmet, in order to see whether or not he was actually dead; and to give him air in case he should be alive. Then it was he saw—who can relate what he saw, without creating admiration, wonder and affright, in those who hear it? He saw the very face, the very figure, the very aspect, the very physiognomy, the very effigy of his old friend the bachelor Sampson Carrasco! and this he no sooner beheld, than raising his voice, he cried, come hither, Sancho, and behold what thou shalt see, but not believe; quick, my child, and behold the powers of magic. Here thou wilt see what those wizards and enchanters can do.” So poor Don Quixotte was cheated, as he verily supposed, *by the power of magic.*

No doubt our Grand Master saw, like Don Quixotte, the very lines, the very characters, the very hieroglyphics of the *ancient* archives to a very dot, point, and marginal reference; but it must have been alike the work of the wizards and enchanters!

The Division of Freemasons into Ancients and Moderns.

Madam Panza.—“All the world know, as well as my hens, that will not suffer me to tell a lie.”

“That I believe,” said the bachelor; “your hens are so good, plump, and fat, they would sooner burst than say one thing and mean another.”—*Don Quixotte.*

Far be it from me to insinuate that our Grand Master keeps hens, like a Roman consul, to direct him in his duty; or that he needs even Minerva's bird to admonish him of the beauty of Truth.

But our author, pp. 21 and 22, leaves a blank in his discourse, partially filling it with the following in brackets: “[The paragraph which is omitted here, was a quotation from Josephus, relating to a very important circumstance, on which the difference of Free and Accepted, and Ancient Masons, is said to be founded; and which wholly destroys those reasons which the latter give for their difference.] Vide Appendix, Note D.”

For one I feel decidedly friendly to the Ancient masons, as dis-

tinguished from Moderns, and cannot but regret that our Grand Master should have thrown out of his text, a passage from so common an author as Josephus, which would have rectified that delinquency; but the happier they above the 18th degree, who can spell out this passage from the capacious blank referred to in our Grand Master's note D. Seeing he has left this matter in obscurity to all those below the 18th degree, I will venture a word upon the subject.

The late universal division of masons into distinct and often conflicting fraternities of ancients and moderns, is one of those facts in the history of the craft which must at some time have awakened the curiosity of every brother. The division is now generally healed, and it only remains a subject of curious inquiry whence it originated. But the writings of Josephus have no more connexion with it than with the constitution of Lilliput.

The following brief notice of the origin of these masonic divisions, is given by *Preston*, "the excellent historian of masonry," who says, Sec. 6, under the head: Revival of masonry under King William: "During the following reign, [Queen Anne,] masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, [Surveyor of the King's buildings,] the Lodges decreased, and the annual festivals were entirely neglected. The old Lodge of St. Paul's, and a few others, continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the society once more rose into notice and esteem." See also *Smith's Use and Abuse of Freemasonry*, p. 60.*

He continues, Sec. 7: "On the accession of George I. the masons in London and its environs, finding themselves deprived of

* One of the new regulations was an addition to the name of Freemason. Before this the Craft were Freemen, in distinction from bondmen, or *villains*; and were masons by trade; their whole title was Freemasons. But now, men of various other professions were admitted into the lodges, and were denominated *Accepted* Masons: and the Fraternity has since styled itself, the Society of Free and Accepted Masons. These are Modern Masons. The Ancients reject the term *accepted* from their address.

Sir Christopher Wren. and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications, and annual festivals of the Society. With this view the lodges, (naming them,) the only four Lodges in being in the South of England at that time, met at the Apple-tree tavern, in February, 1717; and having voted the oldest master mason then present, into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form." This beginning was perfected 24th June, of the same year, and Anthony Sayer elected Grand Master.

Tannehill's Manual gives the same account of this matter with Preston, pp. 27, 28, &c. to 40. But observe; while in the one part he makes the division into Ancient and Modern, rise up in 1738 nearly, he adds to the account of the reconciliation in 1813: "Thus, after a separation of *one hundred years*, was this union completed, and the masonic fraternity re-united in one family." The division happened then about 1717.

Lawrie, in his learned history of the Craft, published in Edinburgh 1804, and in the *Encyclopedia Britannica*, last edition, Art. Masonry, gives Preston's account of the formation of the Grand Lodge 1717; and makes the division of Ancients and Moderns spring up 1734 to 1739; the Ancients, giving to their adversaries, "the odious appellation of Moderns, who, in their opinion, never existed till the year 1717," p. 116. So Lawrie makes the division which *broke out* in 1734 to 1739, take its rise in 1717.

Smith's Use and Abuse of Freemasonry, published London, 1785, giving a very full history of masonry, represents the breach as being public and irreconcilable 1739; but as having existed before. See Smith, p. 72.

The authors here cited, Preston, Tannehill, Lawrie, and Smith, are all Free and *Accepted*, i. e. *Modern* Masons, and they take nearly the same views of the subject. Now let Lawrence Dermott, the celebrated author of the first Ahiman Rezon, published in London A. D. 1764, and also Secretary of the Grand Lodge of *Ancient* masons, give his account of this matter. He agrees with the Moderns above quoted in respect to the time when the dissension arose; though he differs from them in regard to the attending circumstances.

Being greatly importuned by eminent craftsmen residing in Scotland, Ireland, and America, to give some account of what is

called Modern Masonry in London ; “ therefore, (p. 27,) in order to satisfy the importunities of my good brethren, particularly the right worshipful and very worthy gentlemen of America, be it known that the innovation already mentioned, (*Modern Masonry*,) arose upon the fall of a Grand Master, viz. Sir Christopher Wren, who, (as Dr. Anderson says) neglected the Lodges. The famous Sir Christopher Wren, Knight, having faithfully served the crown upwards of fifty years, was at the age of ninety* displaced from employment, in favor of Mr. William B—ns—n, who was made surveyor of the buildings, &c. to his majesty King George the First.

“Such usage, added to Sir Christopher’s great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent Grand Master, that they would not meet, or hold any communication under the sanction of his successor, Mr. B—ns—n ; in short, the London Lodges were struck with a lethargy which seemed to threaten their final dissolution.”

Having spoken of the lethargy threatening dissolution to the London Lodges consequent upon the treatment to Sir Christopher Wren, he continues to say, p. 29 :

“ About the year 1717, some joyous companions who had passed the degree of a craft, (though very rusty,) resolved to form a lodge for themselves in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry among themselves. At this meeting the question was asked, whether any person knew the Master’s part ; and being answered in the negative, it was resolved, *nem. con.* ‘ that the deficiency should be made up with a new composition, and the fragments of the old order found among them should be immediately reformed, and made more pliable to the humors of the people. It was [among other things] thought expedient to abolish the old custom of studying Geometry in the Lodge ; and some of the young brethren made it appear, that a good knife and fork in the hands of a dextrous brother, over proper materials, would

* Wren died 1723, aged 91.

give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compasses in Europe; and furthermore added, that a line, a square, a parallelogram, a rhombus, a triangle, a circle, a quadrant, a cube, a parabola, a pyramid, a cylinder, a cone, a sphere, a spheroid; frustrums, segments, polygons, ellipses, and irregular figures of all sorts, might be drawn and represented upon bread, beef, mutton, fowls, pies, &c. as demonstratively as upon slates or sheets of paper."

This was the day when masonry ceased to be Operative and became Speculative.

"There was another old custom that gave umbrage to the young architects, i. e. the wearing of aprons, which made the gentlemen look like so many mechanics; therefore, it was proposed that in future, no brother should wear an apron. This proposal was rejected by the oldest members, who declared that *the aprons were all the signs of masonry then remaining among them, and for that reason they would keep and wear them.*

"Amongst other things they seized on the Stone Mason's arms, which that good natured company has permitted them to wear to this day; for which reason, several of the brethren affect to imitate the operative masons: And it is pleasant enough to see sixty or seventy men about a little *levi's and capstan*, &c. erected upon a mahogany platform, all employed in raising a little square piece of marble, which the weakest member of the company could take between his thumb and finger, and throw over the house. (Now masonry became Freemasonry.)

"There are many other unconstitutional proceedings which I pass over in silence; and hope I shall live to see a universal conformity between the worthy masons of all denominations. This is the most earnest desire of

LAWRENCE DERMOTT,

*Secretary of the Grand Lodge of Freemasons.**

* It is not a little extraordinary that Mr. Hardie, in the new *Freemason's Monitor*, third edition. p. 49, and following, should be so far mistaken as to suppose that the Lodges of America are Lodges of ancient masons. Many of them were so: but all the disciples of Webb and the Monitor, the 500 Lodges of New-York, are Moderns. We shall understand this better as we proceed. The Moderns and Ancients, it will appear, possess a different Master Mason's word; that most commonly used in the United States is the word of the Moderns: indeed, the word of the Ancients, Macbenah, has become common game.

Such is an abridged view of Mr. Dermott's history of the origin of the dissension among masons, called Ancients and Moderns. I have been particular and copious in the authorities quoted, that every reader may be put in possession of the principal arguments, and judge for himself of the fairness of the conclusion, that previous to A. D. 1717, Masonry was confined to mechanics. That with the admission to the Lodges of professional gentlemen, who had little use for geometry, and no relish for the aprons, Modern Masonry took its rise.

It could only be by the law of 1717, that the nobility were admitted in any numbers to the Lodges ; and those who were admitted, maintained the law by which they were admitted : thus as the division increased, the gentry fell naturally into the support of the new order of things, and the mechanics as naturally into the opposition ; hence came the Ancients and the Moderns. Hence too the victory of the Moderns ; for justice and the people on one side, are hardly a match for the nobles and their interests on the other. Modern Masonry enjoyed Court favor ; Ancient Masonry was reviled in the circles of fashion, and kept under, though never destroyed ; for the Ancients joined themselves to the Scotch Duke of Athol, and maintained the battle with such spirit, that they made honorable terms at the Union in 1813. But the Word of the Moderns triumphs in this country.*

Dermott has two questions with their answers as follows, p. 26.

Ques. 1st. "Whether the present (A.D. 1764) members of Modern Lodges are blameable for deviating so much from the old land marks ?

Ans. No. Because the innovation happened in the reign of King George I. and the new form was delivered as orthodox to the present members.

Ques. 2d. As it is natural for each party to maintain the correctness of their masonic preceptors, how shall we distinguish the original system ?

Ans. The number of ancient masons compared with the moderns, being as 99 to 1, proves the universality of the old order."

* Which prevails in England is unknown to the writer ; but it is not unlikely that there, as in some Ancient Lodges of this country now made Modern, both words are given to the candidate.

And he adds, "I am so well acquainted with the truth of what I have just now asserted, that I am not in the least apprehensive of being contradicted."

Lawrie, p. 117, blames without contradicting him. So our author to whom it is time to return, quotes him freely, (p. 100, Dalcho's Orations) without contradicting this important assertion; nor have I met with any writer who does; and our author in a copious note of his appendix, contrary to himself, agrees with Preston, Smith, Lawrie, and others, respecting the origin of the Ancients and Moderns in masonry. For what does he pretend, then, a passage in Josephus, as the ground of this division? yea, as "wholly destroying the reasons which the Moderns give for their difference?" Josephus wrote 1500 years before the distinctions of Masonry existed! Truly, Madam Panza's hens would not have suffered her to approach so near saying one thing and meaning another.

It may be ingenuous to quote a passage from a writer of the first century, as the *occasion* of a dissension in the 18th century; but to make Josephus or any thing he said, settle a controversy about the admission of professional gentlemen into the Lodges of working masons, is to me irreconcilable with fairness and candor. And, then, that the important passage should be referred to in the Appendix pretended to be written in a character known only to *Masons* above the 18th degree, adds to the dark complexion of the matter. It would be irreverend to doubt the the existence of any such hieroglyphics, since our Grand Master has directly referred to them, as contained in his own work; but I have little expectation of ever seeing them; and though I had taken as many degrees as Dr. Dalcho, have no hope that if seen, they would be intelligible.

Dr. Dalcho's view of Masonic consistency.

Our Grand Master has condescended to point out many facts to the notice of the Symbolic Masons which are worthy of notice.

"The present Master's Word of the Ancient Masons, is to be found in no language that ever was used. It is in fact not a word," says Dr. Dalcho; "but a mere jumble of letters forming a sound without meaning." p. 22.

"The word of the Free and Accepted masons [the moderns] is nearly in the same situation; like the Ancients, it is a word without meaning." p. 23.

Now, what would the Grand Master be doing? Either word serves to distinguish equally well all who give and receive it alike. The word has no other use than this: and the Ancient's word has as much dignity in the sound, and as many letters and syllables in the structure, as the word of the moderns. That one is more a jumble of letters than the other does not appear.

"In the third degree," continues the Dr. "there is another inconsistency. The candidate is told that he represents Hiram Abiff, a man of the greatest masonic knowledge, from whom no secret of the craft was hid. Yet *a word* is demanded of him, which he never received. The person whom he represents had this mystic word, but how can the candidate give what he never had? It certainly is an insult to his feelings, as it makes him appear ridiculous; for it sometimes happens, that he blunders upon one which excites laughter, and the solemnity of the occasion is thereby destroyed."

This is wise; let the Dr. speak on.

"In the third degree, the ceremonies of initiation are designed to represent the circumstances which took place in the temple, when our much respected Master, (Note D.) "[The paragraph which is omitted here, related to a ridiculous and highly improper ceremony, universally observed at the initiation of a Blue Master, and for which the most trifling reasons are given.]"

Our Grand Master shews so much discernment and independence in reprobating the absurdities which he thinks have *crept* into Freemasonry, that I forgive him the epithet *Blue Master*, which he freely bestows upon the Masters of Ancient St. John's Masonry.

Ten continuous pages of this oration, our Grand Master devotes to the exposure of gross errors in point of fact, common in the Lodges of our country and of the world. These he supposes to have *crept* in: but now being established universally, they are a part of the ancient land marks, which no man may remove.*

* This Review of Dalcho's Orations was entirely written before the Editor had renounced Free-Masonry, and may discover shades not suited to his present relation to the Order.

I am aware, and regret with him, "that it is not in our power to alter any part of the Blue degrees;" and this the rather for the propriety of the following declaration, pp. 44 and 45. I give it at full length, because it is important; the language of a man, the acting Master, when he used it, of Symbolic Lodge, No. 8, South Carolina. *The story is the tradition of Masonry, told in the Sublime degree of a Master Mason.*

"I candidly confess," says Dr. Dalcho, p. 44, "that I feel a very great degree of embarrassment, while I am relating to a minister of God's Holy Word, or to any other gentleman, a story, founded on the grossest errors of accumulated ages; errors which they can prove to me to be such from the sacred pages of holy writ, and from profane history, written by men of integrity and talents, and that too," says Dr. D. "in a minute after I have solemnly pronounced them to be undeniable truths; even, by that very Bible on which I have received their obligation."

Query, whether the Grand Master of the Sublime Degree of Perfection does not, in these, his own words, fully convict himself of solemnly asserting that for an undeniable fact, which he knows to be a gross error?

"Consilium post facta inutile."*

But hear our author in continuation: "Masonry is a subject," says Dr. D. p. 44, "for which I feel the deepest veneration. I have bestowed upon it much attention and time, and from the *correct* information which I have obtained from the Sublime Degrees, my labors have been amply rewarded. As well might we believe that the sun travels round the earth, instead of the earth round the sun, as to believe in all the incongruities which have been taught to Masons in the Symbolic degrees."

"Nil fuit unquam,

"Tam dispar sibi."—Hor.†

We leave brethren better acquainted with Freemasonry to clear it of the reproach here thrown out with no small spirit by our Grand Master, while we repel with all our might and main, reason and understanding, this appeal of the Sovereign Inspector's to the *correct* information of the Sublime degrees. The archives of the sublime degrees! there is no such thing; there never was, in which

* Counsel after action is futile.

† Never was any thing so contradictory.

is contained correct information of the traditions of Masonry, or of the origin of Masonry, in any of the sublime degrees. It were unreasonable, to suppose that the mother in her full strength, should have lost all consciousness of the events of the wedding; while her daughter could tell about it. A. D. 1717 was the wedding day of Freemasonry, and the sublime degrees are grand daughters, a pretty number.

If we are not entirely mistaken, this is truth : and the Dr's pretence respecting *correct* information in the higher degrees, is one of his assertions which, in a moment after made, however solemnly, can be proved to be a gross error.

Dr. Dalcho is not always in the wrong. The following strain, though far from our taste in respect to the sanctity of any place, where what is done is carefully concealed by the agents, is yet recommended by the concluding quotation to the credit of the orator.

"In this Sublime Grand Lodge, which bears the motto, "*Deo Devotum*,"* in the place in which I have the honor to stand, are delivered the laws of truth and of science, of religion and of virtue. Can error be taught with impunity in a house consecrated to the Eternal God, the source of infinite truth and wisdom? Can the sanctuary of the Most High be profaned by offering incense at the shrine of confusion? No, my brethren; we work under the threatened punishment denounced by God himself: "Cursed be he that maketh the blind go out of their way, and cursed be he that perverteth the judgment of the stranger." p. 45.

These are solemn words, repeated by the same acting Master Mason, who was a moment since confessing that he could not without embarrassment, assert as undeniable fact, what in a minute after the candidate might show him to be a gross error. Devotion to God cannot be said to have a peculiar share in this part of the Master's duty; nor sanctity a peculiar residence in the place where it is done. I speak as a child. But hearken to the Grand Master.

The Doctor's gentle treatment of Morse, Payson, &c.

"The professors of the *Sublime Mystic Union*," says Dr. D. p. 48, "have been branded with Illuminism by a few vicious individuals without talents, and without integrity."

* Dedicated to God

"Vicious, without talents, and without integrity," because they have given reasons for believing that the higher degrees of masonry have been connected with Illuminism, which reasons no man has yet ventured to encounter, but with revilings.

"It argues," continues Dr. D. p. 48, "the utmost depravity of the human heart, to call in question the propriety of doctrines of which they are entirely ignorant."

Now were we to take the Dr. at his own word, which would not be safe, the *doctrines* of the Sublime Degrees are *entirely* unknown to all, except Sublime Masons. *Good* doctrines; *excellent*, *holy*, but *unknown* doctrines. Does truth hide herself? Does excellence cover herself with an oath? Does holiness put a murderous weapon to guard the door she has entered? Does heaven's light prefer the covering bushel to the candlestick? Beelzebub to win a man to a deed of darkness, would not come in the form of a fiend. Would he not solemnly assert, "I am an angel from heaven, a messenger of truth and of light?" Would he not talk of sanctity, of duty to God, and benevolence to man, while he angled for his prey? Try him with the Apostle's question; what communion has light with darkness? Push him with the command: "have no fellowship with the unprincipled works of darkness, but rather reprove them;" and he might say, "darkness is a metaphor, explained in Note D. which you do not understand or rightly comprehend," and quit his hope showering forth exclamations of "dolt," "blockhead," and "infidel!"

To return to the Grand Orator, p. 48: "It is a villainous assassination of character to brand with opprobrium a Society which has stood the test of ages, as being founded on immutable laws, and teaching the principles of religion and science. Hell has not fiends more infamous than such characters."

And who are these monsters of presumption, that have dared lightly to speak of a most holy thing they knew not? In a note of the Appendix which is *not* note D. and can be read by others besides those above the 18th degree in Masonry, Dr. Dalcho names of our own countrymen, the learned and Rev. Dr. Morse, and the father of the late lamented D. D., Payson, of Portland, Me., and of foreigners, the Abbe Barruel, and Professor Robison—the two latter, thousands have calumniated, and none have answered! while

their works are worthy to associate them with Morse and with Payson.

That such men might err in judgment, and, also, in a matter of fact, is not impossible ; but ought they, therefore, to be put in a class with assassins and fiends ? I should not fear to submit to the Grand Master himself, whether those men, or either of them, would solemnly assert as a fact what he knew to be false, to accommodate the traditions of masonry, or any thing else ? And yet he does not hesitate to give them this finishing stroke.

"In referring to the most distinguished of those who have written against Freemasonry, it will be found, that the intellects of the one were deranged, and the bigotry of the other rendered him a fit instrument in the hands of intolerance to attempt the destruction, &c." p. 49.

The bigot was probably the intelligent, acute, and pious Barruel, who had the misfortune, it seems, to be a *Catholic tool* ; the deranged must be professor Robison, who pleads infirmity of body in excuse for any thing unfinished in his work, which sound health might have given him time and patience to perfect. The English public, however, did not suppose him to be deranged : his dedication is dated 5th Sept. 1797, and our copy from the 4th Edition was printed at New-York, 1798. Dr. Dalcho's rash assertion was probably current when published : but time, which reveals all things, indignantly throws it back to its source.

And what besides this calumny, does the Grand Master of the Sublime Grand Lodge of Perfection, bring, to silence the aspersions of the bigotted Abbe, and the deranged professor ? What should he bring so conveniently, as his own personal observation ? What so perfectly satisfactory as his own word of honor ?

"I have had the honor," says Dr. D. p. 48, "of receiving all the masonic degrees which are known, and which are in number fifty-three ; and I pledge to you my honor *as a Mason*, that in none of them are contained such diabolical principles, as have been insinuated. Many who now hear me, have received the highest degrees in the world, and can bear evidence to the truth of my declaration."

Who the *many* were, does not appear, and is unimportant. We have the Sovereign Grand Inspector General's word of honor.

as a *Mason*, for the support of his own assertion; and that might possibly prevail against the sharp investigations of the Abbe, and the patriotic candor of the Professor; were he *not in the habit, as a Mason*, of solemnly declaring for undeniable truth what he knows to be a gross error.

I am far from believing Dr. D. to be "a vicious individual, destitute of talents and of integrity," as he recklessly declares of some of the best men of the past age; or that "*hell has not fiends more infamous*," than the Sovereign Inspector General of South Carolina; as he has said of honest men, among whom are Payson and Morse: but truly Freemasonry has been no advantage to his immortality, or to his clerical office.

"SOLOMON—RECITATIVE.

"Convened we're met—chief Oracle of heaven."

"To whom the sacred mysteries are given;

"We're met to bid a splendid fabric rise;

"HIGH PRIEST.

"And lo! where *Uriel*, angel of the sun,

"Arrives to see the mighty business done."

Book of Constitutions, Mass. Ed. 1792, p. 216.

The following is attached to the Oration now examined.

"APPENDIX. Note A.

"CIRCULAR.

"THROUGHOUT THE TWO HEMISPHERES.

"Universi terrarum orbis Architectonis.

"Per gloriam ingentis. (*)

"DEUS MEUMQUE JUS. (†)

"ORDO AB, CHAO." (‡)

What now!

"From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the celestial Canopy of the Zenith, which answers to the 32° 45' N. L."§

My head! My head! What is here!

"To our illustrious, most valiant, and sublime Princes of the Royal Secret, Knights of the Illustrious Princes and Knights,

(*) For the glory of the great Architect of the Universe.

(†) God and my Right.

(‡) Order from Confusion.

(§) The vulgar latitude of the Most Puissant Sovereigns' capital, Charleston, S. C.

Grand, Ineffable, and Sublime, Free and Accepted Masons, (*oh! what a fall!*) of all degrees, Ancient and Modern, over the surface of the two Hemispheres :

“ To all to whom these letters shall come ;

“ HEALTH, STABILITY, AND POWER ”

The reptile swelling to equal the bulk of a well fed ox, would have burst ere this ; but the Sovereign Grand Inspectors, who are blowing up this bubble, have a whole balloon of gas in reserve. They proceed :

“ At a meeting of Sovereign Grand Inspectors General in Supreme Council of the thirty-third degree, duly and lawfully established and congregated, held at the Grand Council Chamber on the 14th day of the 7th month, called Tisri, 5563, Anno Lucis 5806, and of the Christian era the 10th day of October, 1802.

“ UNION, CONTENTMENT, AND WISDOM.”

These men were born to be princes, but coming to the light in this American republic, were like to disappoint their fate : when the native force of their genius enabled them entirely to fulfil their destiny, placing them *under the celestial canopy, in the sovereign zenith of 32 deg. 45 min. N. Latitude in Free Masonry*, from which lofty elevation they composedly address Health, Stability and Power, to the inhabitants of both Hemispheres. I do not recollect reading of any Prince their equal since the reign of him of the Strop, whose bulletins, from Albany, formerly electrified the earth. The Emperor of China is a babe to their Worship. *He* could not date in Tisri, 5563, and tell what it meant. No, he is a descendant of the Sun, and governs only from the mountains to the sea shore ; while these men are sprung, we know not from whom, and have dominion over two hemispheres, and perhaps more. It is wrong to interrupt their royal words.

“ The Grand Commander informed the Inspectors, that they were convened for the purpose of taking into consideration the propriety of addressing circular Letters to the different Symbolic Grand Lodges, and Sublime Grand Lodges and Councils, throughout the two hemispheres, explanatory of the origin and nature of the sublime degrees of Masonry and their establishment in South—South Carolina.” (Pardon the stammering. At first I was unable to conceive what interest the TWO HEMISPHERES

should feel in the history of sublime Masonry in *South Carolina*; but the Most Puissant Sovereigns reside in S. C. in their capital, Charleston.]

"When a resolution to that effect was immediately adopted; and a committee, consisting of the illustrious Brethren, Dr. Frederick Dalcho, Dr. Isaac Auld, and Emanuel De La Motta, Esq. Grand Inspectors General, was appointed to draft and submit such Letter to the Council at their next meeting.

"At a meeting of the Sovereign Grand Inspectors General, in Supreme Council of the 33d, &c. &c. &c. on the 10th day of the 8th month, called Chisleu, 5563, A. L. 5806, and of the Christian era, this 4th day of Dec. 1802.

"The committee to whom was referred the foregoing resolve, respectfully submitted to the council the following

REPORT:

"To trace the progress of Masonry from its earliest period, and to fix precisely the dates of the establishment of each of the degrees, is attended with considerable difficulty. As symbolic Masons, we date our origin from the creation of the world, when the Grand Architect of the Universe established those immutable laws, which gave rise to the sciences."

From this early beginning, the Puissant Sovereigns trace within the short space of a page, the "*watch-words, signs, and tokens*" of Freemasonry. So the Ahiman Rezon of the Grand Lodge of S. C. compiled by our Grand Master, p. 2, declares, "From the commencement of the world we may trace the foundation of Freemasonry. Ever since symmetry began and harmony displayed her charms, our Order has had a being."

This information he must have received from those very ancient records, which we have already proved to be the contrivance of some Quixotic imagination, and not the very archives they seem to be. In confirmation of this well established, but very important fact, I quote the declaration of another Grand Master, scarcely less distinguished, though not yet a Sovereign of Masonry. In his farewell Address to the Grand Lodge of New-York, 29th Sept. 1825, our Grand Master De Witt Clinton says, "Enthusiastic friends of our institution have done it much injury, and covered it with much ridicule, by stretching its origin beyond the bounds of credibility.

"Some have given it an antedeluvian origin, while others have even represented it as coeval with the creation; some have traced it to the Egyptian Priests, and others have discovered its vestiges in the mystical societies of Greece and Rome. Whenever a great philosopher has enlightened the ancient world, he has been resolved by a species of moral metempsychosis, or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of lodges have been traced by the eye of credulity.

"Our Fraternity," continues this wise man, "has thus suffered under the treatment of well meaning friends, who have undesignedly inflicted more injuries upon it, than its most virulent enemies. The absurd account of its origin and history in most of the books that treat of it, have proceeded from enthusiasm operating upon credulity and the love of the marvellous."

Our Grand Master* of New-York justly condemns those who find vestiges of our Society even in the secret fraternities of Greece and Rome, much more those who find its origin beyond the deluge, while the last of his reproof is poured out upon those who make it coeval with the creation. He was hardly aware of the extreme absurdity of our Grand Master of Carolina, who, pushing his researches into the ancient records, as far as any who have preceded him, dates the origin of the Society in that auspicious season, "when symmetry began, and harmony first displayed her charms." And yet, dear reader, in this very expression, our Grand Master of S. Carolina, but follows the precise language of Preston, "the faithful historian of Masonry," and of Webb, "the Great Reformer of Masonry." The enchanter has dealt with men before Dr. Dalcho, and imposed upon them empty gasconade for genuine history. Indeed, to do Dr. D. justice, he himself denominates those "*voluminous plodders*, who make Masons of every man of note from Adam to Nimrod, and from Nimrod to Solomon down to the present day." (Orations p. 12.) And now

* Yet his name supports Town's Spec. Free Mas. and Cross's Chart. and dates with the origin of Masonry, which he himself condemns: "A. L. 5817."

Since writing the above, our country has met with a sore loss in the unexpected death of this great man. His services were invaluable, but not as the High Priest of America, or as the Grand Master of the state of New-York.

he seems ambitious of a place in his own named class of *Masonic plodders*.

This Masonic Circular or these self constituted Sovereign Inspectors General of Freemasonry, is, except the old manuscript of Locke, the most curious masonic paper within my knowledge, and deserves to be copied every word ; but time will not allow, and I will skim along, assuring the reader that the milk left disturbed as it is, would make no mean repast for a hungry mortal.

"It is perhaps impossible," say the Sublime Sovereigns, p. 59, "to fix precisely the time when the first degrees were established in the form in which they are now given, as most of the *ancient records of the Craft were lost or destroyed in England in the wars of the Danes and Saxons.*"

Indeed! Lost? Why the Dr. loses and finds the ancient records, as a certain Bank once did its vault key, according to circumstances. If he wishes to impress the *Blue mason* with the greatness of a Sublime, Grand, Ineffable, and Perfect mason, then he has (p. 12,) "records of a very ancient date, containing, besides the evidence of the origin of masonry," many other very important matters; but now having occasion for the use of a particle of that evidence, behold, most of the ancient records of the craft were, oh horrible! lost or destroyed. And where were they lost, dear reader? And when? In the tenth century; in Great Britain: And the Vandals who burned them were Saxons and Danes. The little Island of Britain, we must suppose, had, by some privateering voyages, then lately made, plundered the Asiatics of all the archives of Indian and Chinese Masons, and had robbed the inhabitants of the North of Europe, who might have been putting out to midsea for the purpose of depositing their masonic archives in a place of deep security; while the Spaniards, perhaps, sent theirs in the time of the Saracen domination for safety to the fast anchored isle; and the French, never to be excelled in politeness, had just then loaned theirs for the perusal of their Saxon neighbors: thus in the 9th and 10th* centuries of the Christian Era, by one means or other, all the ancient records, and very ancient archives of the most ancient and honor-

* Some say 9th, and some 10th. How shall we settle it?—Give it both ways.

able and useful and universal society that ever was, and perhaps, ever will be in the world, were gathered into a little and then insignificant Island in the Western Ocean; and there were they mournfully lost or destroyed in the partizan contests between the Saxons and the Danes! This is a capital proof of the great absurdity of masonic pretensions to antiquity, and to universality previous to 1717. All this tale of the loss of records in the 9th and 10th centuries, is reported from a paper imputed to that antiquarian oddity and Rosicrucian Alchymist, Elias Ashmole, quoted by Preston, and since, by all masonic historians, and is, no doubt, the smoke of the fire kindled by some too scrupulous brethren, A. D. 1720; by which, if I do not mistake, a designed mystery was thrown over the true origin of that institution, then first preparing to run to and fro through the earth.

The Sublime Sovereigns of Freemasonry in this their Grand Circular to the inhabitants of the two hemispheres, now go through five pages of criticism upon the irregularities which have unfortunately crept into the blue degrees, owing sometimes to an ignorance of the Hebrew, Chaldee, and Syriac languages; sometimes to the vanity of masters, who prefer a post of their own setting to the best ancient land-marks of the order; and sometimes owing, one would think, to the incomprehensible grandeur of the subject: but I leave all these things to enter with the Sublime Sovereigns at p. 65, into the exposition of their principal object, as set forth in their preamble, viz: to explain "the origin and nature of the Sublime degrees of masonry, and their establishment in South Carolina."

"Ye dull stupid Mortals, give o'er your conjectures,
Since Freemason's secrets ye ne'er can obtain;
The Bible and Compass are our directors,
And shall be as long as this world doth remain.

CHORUS.

Come! see masons' felicity,
Working and singing with hearts full of joy.

"No other Society that you can mention,
Which has been, is now, or ever shall be,
However so laudable is its intention:—
It cannot compare with divine Masonree."

Book of Constitutions, Mass. Ed. 1792, p. 236.

"The Sublime Grand Lodge, sometimes called the Ineffable Lodge or the Lodge of Perfection, extends from the 4th to the

14th inclusive, which last is the degree of Perfection :” say the Sublime Sovereigns. “The 16th degree is the Grand Council of Princes of Jerusalem, who hold jurisdiction over the 15th degree, called Knight of the East, and also over the Sublime Grand Lodge, and is to them what a Symbolic Grand Lodge is to the subordinate Lodges.” This with what follows is so sublime, or ridiculous, as to be unapproachable by a tame goose quill. A true copy is all the reader can ask.

“All the degrees above the 16th, are under the jurisdiction of the Supreme Council of Grand Inspectors General, who are Sovereigns of Masonry. When it is necessary to establish the Sublime degrees in a country where they are known, a Brother of the 29th degree, which is called K. H. is appointed deputy Inspector General over the district. He selects from among the craft, such Brethren as he believes will do honor to the society, and communicates the Sublime degrees to as many as are necessary for the first organization of the Lodge, when they elect their own officers, and govern themselves by the warrant and constitution which is furnished them. The jurisdiction of a Lodge of Perfection is 25 leagues.

“It is well known that about 27,000 masons accompanied the christian Princes in the Crusades, to recover the Holy Land from the Infidels. While in Palestine they discovered several important masonic manuscripts, among the descendants of the ancient Jews, which enriched our archives with authentic written records, and on which some of our degrees are founded.

“In the years 5303 and 5315 (A. D. 1304 and 1311) some very extraordinary discoveries were made and occurrences took place, which renders the masonic history of that period of the highest importance : a period dear to the mason’s heart, who is zealous in the cause of his order, his country, and his God :” (which would be more sonorous, if it contained some particle of historical truth.)

“Another very important discovery,” say the Sublime Sovereigns, p. 67, “was made in the year 5557 (A. D. 1553,) of a record in Syriac characters, relating to the most remote antiquity, and from which it would appear that the world is many thousand years older than given by the Mosaic account ; an opinion enter-

rained by many of the learned. Few of these characters were translated until the reign of our Illustrious and Most Enlightened Brother, Frederick, 2d king of Prussia, whose well known zeal for the craft was the cause of much improvement in the Society over which he condescended to preside."

Now hold ; the blossoms of the degree of Perfection here show a specimen of fruit. This great length of the masonic ladder, 33 and 53 steps, comes into use at last : standing at the head of it, without dizziness, the Sublime Sovereigns are competent to proclaim the contents of a precious old Syriac manuscript, known only to themselves, informing men, that the world is some, yea, many thousand years older than the Mosaic account : " an opinion entertained by many of the learned." O, Sublime masonry ! how much thy debtor for this important annunciation ! Supported as it is with a reference to thy " Illustrious and Most Enlightened Brother, Frederick of Prussia, whose well known zeal for the craft," is known equally well with his hatred of divine revelation, and contempt of the blood which was shed for the remission of sins.

The Sublime Sovereigns were not mindful that this Illustrious and Most Enlightened Brother was the fast friend of Voltaire, of D'Alembert, and of their school ; and did not only understand, but could use, the watch word *Ecrasez l'infame* ;* and the inventor of that word, gloried in the day he was pompously admitted a member of the Lodge at Paris, impiously exclaiming, "*this triumph is well worth that of the Nazarine.*"—Barruel, 2 vol. 237 p. Frederick's letters as quoted by the Abbe Barruel, are published in Voltaire's works, and the date of each extract is faithfully given, and they fully establish the connexion of the Illustrious Brother with the Sublime degrees of masonry, which will not increase the confidence of the Christian public in the holiness of the Grand Pontiffs, Princes of the Tabernacle, and Princes of Mercy of Freemasonry.

" As Society improved," say the Sublime Sovereigns, " and as discoveries of old records were made, the number of our degrees was increased until in process of time the system became complete." p. 67.

* Crush the wretch.

N. B.—Society continues yet to improve, and no doubt old manuscripts remain to be discovered; perhaps another generation may furnish a race of masons as much above the Sublime Sovereigns of Masonry of 1808, as they are above the Blue degrees.

“From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable degrees of masonry in Scotland, France, and Prussia, immediately after the first Crusade; but from circumstances which to us are unknown, after the year 5662 (A. D. 1658,) they fell into neglect, until the year 5748, (A. D. 1744) when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux.*

“In 5765, (A. D. 1761) the Lodges and Councils of the Superior degrees, being extended throughout the continent of Europe, His Majesty, the King of Prussia, as Grand Commander of the Order of Prince of the Royal Secret, was acknowledged by all the Craft, as the head of the Sublime and Ineffable degrees of Freemasonry throughout the two hemispheres. His Royal Highness, Charles, hereditary Prince of the Swedes, Goths and Vandals, &c. &c. &c., was, and still continues, the Grand Commander and Protector of the Sublime masons in Sweden; and his Royal Highness, Louis of Bourbon, Prince of the Royal blood, Duc de Chartres, [afterwards of Orleans, Egalite, and the Guillotine,] and the Cardinal Prince de Rohan, Bishop of Strasburg, were at the head of those degrees in France.

“On the 26th of October, 5766, (A. D. 1762,) the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for all the government of all the Lodges of Sublime and Perfect masons, Chapters, Councils, Colleges, and Consistories

* It is sorrowful that archives which relate to matters many thousand years older than the world, and which are *authentic* respecting the establishment of the Sublime and Ineffable degrees in Scotland, France, and Russia, and their continuing to flourish until 1658, should then give out, and know no more of the matter until 1744, a Scotch nobleman re-established them at Bordeaux.

This re-establishment of the Sublime degrees at Bordeaux is well illustrated by the manner of Capt. Celeron, who, according to the inscription on a lead plate found at the mouth of the clear Muskingum, and now in the Hall of the A. Ant. Society, dated 1749, “deposited it as a monument, and a memorial of the re-establishment of the French power in all the country on both sides of the Oyo (Ohio) otherwise called “the beautiful river, and near all those rivers which empty into it.” A Frenchman might have seen the beautiful river before 1749; but a Sublime degree above the Master’s had probably never before 1744 seen Bordeaux.

of the Royal and Military Art of Freemasonry, (Military art!) over the surface of the two hemispheres.*

"In the same year the constitutions were transmitted to our Illustrious Brother, Stephen Morin, who had been appointed on the 27th August, 1765, (1761) Inspector General over all the Lodges, &c. &c. &c., in the New World, by the Grand Consistory of Princes of the Royal Secret, convened in Paris, at which presided the King of Prussia's Deputy Chaillon de Jonville, Substitute General of the Order, Right Worshipful Master of the first Lodge in France, called St. Anthony's, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret, &c. &c.

"The following Illustrious Brethren were also present :

"The Brother Prince de Rohan, Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry, &c.

"La Corne, Substitute of the Grand Master, Right Worshipful Master of Trinity Lodge, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

"Maximilian de St. Simon, Senior Grand Warden, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

"Savalette de Buchelay, Grand Keeper of the seals, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

"Duc de Choiseul, Right Worshipful Master of the Lodge of the Children of Glory, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

"Topin, Grand Ambassador from his Serene Highness, Grand, Elect, Perfect, Master, Knight, and Prince of Masons, &c.

"Boucher de Lenoncour, Right Worshipful Master of the Lodge of Virtue, Grand Elect, Perfect, Master, Knight and Prince of Masons, &c.

* I cannot forbear quoting from our Author, p. 117, further proof of the confidence with which he asserts what he knows can in a moment be proved by his own mouth to be a gross error. "The Sublime degrees are the same at this moment as they were at the time of their first formation. Not the *smallest* alteration, or addition has been made to them, and we know from our archives, that they have existed many hundred years in their *original state*." Even the italics are the Dr's. Now again, p. 72: "On the 1st May, 1790, (A. D. 1786,) the Grand Constitution of the 33d degree--was ratified; which ratification was 24 years after the last preceding final ratification, as mentioned in the text; both of which ratifications affected the original state of the Sublime degrees something less than many hundred years ago.

“ Brest de la Chaussee, Right Worshipful Master of the Exactitude Lodge, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

“ The seals of the order were affixed to the Patent ; counter-signed by Daubertain, Grand Elect, Perfect Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of St. Alphonso, Grand Secretary of the Grand Lodge, and Sublime Council of Princes of Masons, &c.” p. 71.

[To be continued.]

CONVENTION OF ANTIMASONS,

Of the State of New-York, at Albany, 19th February, 1829.

The 19th of February is a day to be remembered : then our reproach was taken from us ; our cause triumphed. Antimasonry, which had been unfeelingly dismissed without respect two years before, from the halls of Legislation, was now permitted to take, by its 100 delegates, entire possession of that hall ; and the same man whose reported bill for the investigation of the masonic outrages, was then unceremoniously laid upon the table, now reported in the Hall of the Capitol, *a bill* calling a National Antimasonic Convention !

The 11th September, 1830, was chosen for the meeting of that Convention, as the anniversary of the abduction of Capt. William Morgan, and, also, as the time in which the whole Union might be aroused. Let our friends in the East be assured, that Freemasonry will not have expended either its malice or its money, before that time ; and let our friends on the Western waters be assured, that though the institution draws in its head, like a land turtle, expecting to thrust it out again, and travel on with renewed spirit, the arrow of truth, winged with righteousness, will reach its heart, and through its thick armor of mystery and falsehood, pin the loathsome monster immoveable to the earth, the sport of children, and the contempt of women.

When thirty-seven respectable Freemasons have come out in a body in one county, and eighty in another, and *the fence* groans with the number and weight of those who stand ready to leap,

Antimasonry prospers and thrives. We count it a victory, when the enemy disperse : yet we must stand by our colors, until every foeman has laid down his arms, his oaths, and his unholy allegiance. Ours is not a sham fight ; and it is the discipline of riflemen to disperse at the word, and to rally at the bugle ; it is the manner of Indians to scatter at a whoop, and to fall on with a yell. For Frémasons to throw up a charter and disperse, is well : but an individual surrender is requisite. We cannot object to the flight of our enemy ; and it would be wrong to deny leg-bail to all who offer for it seasonably. But the terms of surrender by company, battalion, or regiment, to be acceptable, ought to include a renunciation of all masonic allegiance for each individual severally, as well as for the whole party collectively. It is right to require, that men who have taken wicked oaths, should renounce them.

We, the undersigned, having formerly associated with the Free Masons, deem it our duty, without intending to increase excitement, or to wound the feelings of our Masonic brethren, publicly to declare, that the system of Free Masonry is, in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

Rev. HENRY G. LUDLOW, *New-York.*

HIRAM B. HOPKINS, R. A. M., *Lockport.*

S. E. HITCHCOCK, M. M., *Royalton.*

□ We have no excuse for error, but love to be corrected in our assertion contained in the last No. of this work, that the "upright and honorable" judge who passed sentence upon Lawson, Chesebro, and Sawyer, is a mason. We have good authority for saying he is not a mason. And the contrast drawn (p. 81) between the sentence on the horse thief, and the sentence on the kidnappers, is *unfair*. The fault was not as at first seemed, in the upright judge who administered the law, but was wholly in the law itself, which made horse-stealing a state prison offence, and kidnapping at the worst, only punishable in the county jail.